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WEEKLY REVIEW.

—Capt. J. W. Young, C. B., Superintendent of the Bombay Marine, died on the 15th inst., at Kurrachee. Few men in this Presidency were better known or more highly esteemed. It is forty years since he entered the Indian Navy. Interesting sketches of his career have appeared in the columns of our contemporaries.

—The Hon. Mr. Foggo, in a letter to the Justices of the Peace, pronounces against an International Exhibition in Bombay, first because Bombay is not a first-class city, next because "Exhibitioins are too fitful and spasmodic in their nature to do much more than afford pleasure to the eye and some degree of amusement to the mind, while they are open to the objections that they are sufficiently exciting to distract attention from real continuous improvement, and that inasmuch as a large portion of the labour they set in motion is unproductive, they so far rather interfere with than contribute to the real progress of a nation."

His argument against a local Exhibition would have been stronger, if he had not connected it with this condemnation of Exhibitions generally.

—It is an unfortunate characteristic of our liberal legislation that it generally comes as the reward of something that deserves severe punishment. The atrocities of the Indian mutiny were rewarded by the inauguration of a new and liberal era; and the madness of the Fenian movement is to be crowned by the disestablishing of the Irish Church. Separating the proposal from its antecedents, we need hardly say that we regard with favor Mr. Gladstone's movement for the disconnection of Church and State in Ireland. We believe the Church of Christ is every where the stronger for being detached from State support; but the anomaly is no where more crying than in Ireland. Of course, statesmen are not particularly anxious about the interests of the church; but we believe, it will be a happy day when the church of Christ in Ireland, whether Episcopalian or Presbyterian, shall be without state patronage. A mightly 'offence' will be removed when Roman Catholics are no longer compelled to support a church which they believe to be heretical; they will then be much better prepared to appreciate the evidences of her orthodoxy.

—A paragraph about the moon's rotation in the *Bombay Educational Record* for February, has only just met our eye. The *Record* says:

"A corollary to the 32nd proposition of the first book of Euclid demonstrates that "all the exterior angles of any rectilineal figure made by producing the sides sucessively in the same direction *are together equal to four right angles.*" Now the orbit in which the moon revolves round the earth may be regarded (as a circle sometimes is in mathematics) as a rectilineal figure of an infinite number of sides. But it being known that the moon always keeps the same half presented towards the earth, the amount of turn which is necessary to preserve this position is represented by the angles which an infinite number of tangents successively make with the line of orbit, that is, make with the infinite number of sides which we have supposed. When, therefore, the moon has completed one revolution about the earth, she has also herself turned to the amount of the aggregate of this infinite number of angles. But this aggregate, according to the corollary, is equal to four right angles. In other words, while the moon has gone once round the earth, keeping the same face always presented toward us, she has turned upon herself *four right angles, i. e.*, has rotated once upon her own axis. Q. E. D.

For some purposes, a circle may be regarded as a rectilineal figure of an infinite number of sides. But when the question regards the relation of a body describing the circle to another within the circle, it is surely not allowable. The demonstration is good for a body rotating in one place and on a fixed centre: not for a body revolving around and at a distance from another. If the earth were expanded so as to be as large as the sun, the moon would be included within its bulk; let us imagine it embedded there, and constituting a big pebble, revolving with the rest of the earth around the earth's axis. Its motion would be substantially what it now is. To say that the moon rotates on her own axis is to say that every globule of matter in the earth revolves daily on its own axis; and to say this, is to say that *nothing revolves on the earth's axis.*

We have received a prospectus of a work to be published entitled *Poona, Ancient and Modern*, by Narayan Vishnu Joshi, Sudashiv Peth, Poona.

On account of the very limited space at our command, we are obliged to decline the letter of "A Searcher after Truth," especially as its statement have been anticipated in our columns. L. N. R's letter is also declined. He thinks there is much that is amiss in the Municipal Executive Department; but his charges are too vague to do any good.

On the 1st of this month "A Bill for the Prevention of certain Contagious Diseases," was passed by the Government of India. By this bill prostitution becomes a privilege It applies to seaport times, and provides that unregistered, prostitutes are to be punished; registered women to be periodically examined and treated. The local Governments are empowered to establish the necessary registry offices, and to furnish women with necessary evidence of their registration. This bill is defended on the ground that it will tend to diminish a terrible scourge. Allowing that this may be the end gained, it is possible to buy it too dearly. How will the mass of the people regard this connection of Government with prostitution? A connection not aiming at its restriction, but designed to facilitate it by increasing its security. Will not most people consider that some additional respectability is bestowed upon this social evil? Will they not at the same time think that Government acts *infra dignitatem* in commissioning its medicall officers to supply women of the town with bills of health? We view the Bill with alarm, and we cannot but think that many servants of Government will feel as reluctant to undertake the duties which it assigns them as they would be to convey offering to idols.

Dr. C. Valentine of Jeypore says, in a private letter:

"You remember the case of the Brahmin convert of Jeypore. His son, son's wife and the Rajput, have been since admitted into our little church. Mr. Robson baptized them, as he passed through Jeypore, en'route for Ajmere. Two others who were enquiring here have followed Mr. Robson on to Ajmere. I am sure you will remember our little church in your prayers. My secular work is progressing favourably.

The first instalment of our library is on its way from Agra.

'The second has left home, and the third will leave shortly.

When these instalments reach us we will have library of upwards of 5000 vols. consisting of all departments of science and literature. Our school of Arts was formally opened by Col. Keating, A.G.G. for Rajputana, in January last. Our Philosophical Institute is also in working order. And systematic course of lectures are being delivered by Capt. Jacob, Executive Engineer, and myself. It is with us as yet the seed time; may the Lord grant us to see the harvest!"

We have received the following from a friend in the interior. It relates to a subject about which we have written in former years of the *Guardian*, enough to make a respectable volume. The evil is one that the English public have made up their minds to shut their eyes to, either as being already reformed, or as being unavoidable, obligatory. It exists, however, in its former colossal proportions, so far as the grand fact of the support of idolatry by the state is concerned; certain of the grosser details have been pruned away, and an arrangement has been made (to some extent) to cast the connection into the shade and make it less obtrusive, less conspicuous. But that there are in this Presidency some 25,000 temples with their dependents receiving support from the state, is a fact that no one will think of gain-saying, however he may think it excusable.

"In conversation with an intelligent Patel of a near village recently, he asked if I would forward a letter of his to the Rani Sahib. I referred him to the magistrate as the proper person through whom to send any such communication. But I had the curiosity to ask him what he wished to write to Her Majesty. He said he wished to tell her how inconsistent it was to be supporting the *Brahmans and poojaris* of those idol temples. Said he, "the Brahmans are the men who deceive our people and keep them in ignorance, and they are paid for it by the English Government. Now Government expends thousands of rupees every year in the support of schools, and in furnishing books to educate our people. But on the other hand they pay largely to the Brahmans in charge.

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of these temples for doing all they can to hinder our enlightment, and keep us the slaves of ignorance and idolatry !"

I assured him that I believed Her Majesty had no sympathy with such an absurd and wicked system, and that she would gladly do anything in her power to change it. But that her power was limited in such matters; the policy of her Government being controlled chiefly by her ministers and by Parliament. But why do they continue such an absurd policy, urged the Patel, who seemed disposed to think well of the wisdom of his rulers in general. Before I was aware I found myself offering the old lame apology, that Government probably feel that there was some implied obligation to continue grants which were made by former rulers. "No such thing," replied the man, "look at us Patels—what *haks* (perquisites) we enjoyed under the Peshwar. Have the English been afraid to deprive us of these? We had just as good a right to our *haks* as the Brahman temple-keepers to theirs—but ours are taken away, and theirs are continued." What could I say? I attempted no further apology, but told him plainly that I felt this Government support of idolatry to be a great inconsistency, or well as a great iniquity. That good men grieved over it as an injury to the nation, and an insult to the God of nations.

"Is there no remedy for this enormous evil? Is it so interwoven with the organism of Government that by a terrible fatality it must go on, till, like the system of American slavery, it is washed away in rivers of blood? Would there were some one among our rulers who would stand in the gap here, and seek to avert the wrath of Him, who has said, "I the Lord thy God am a jealous God —and my glory will I not give to another, neither my praise to graven images."

One of these days our friends the Reformers will begin to speak about this matter. It deserves the attention of such men as Baboo Keshub Chunder Sen.

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SATURDAY, APRIL 18, 1868.

NEVER MAN SPAKE AS THIS MAN.

We have read with much pleasure a work entitled. "The Divine Glory of Christ" by Rev. Dr. Chs. J. Brown, Edinburg. The Gospels record many words of Christ which so far from aiming at an assertion of his divinity, seem almost to exclude the thought of it, yet when rightly examined are found to be inexplicable upon any other hypothesis than that the speaker was God manifest in the flesh. Writers who make it their aim to look at his character simply from the human side, regard these passages as belonging indisputably to them; but Dr. Brown, studying the glory of Christ as it comes out in these indirect and incidental expressions, shows that they testify to his divinity as truly as those in which it is directly affirmed. We give some instances:

"'He that loveth father or mother more than me is not worthy of me.' Who is this that commands me to prefer him, in the love of my innermost soul, before my own wife, child, mother, father, yea, requires that when the claims of their love and of his come into conflict, I shall be ready to cast theirs at once behind my back?"

'There was a creditor who had two debtors: the one owed 500 pence, the other 50; and when they had nothing to pay he frankly forgave them both.' This was in the parable addressed to Simon. Now when our Lord comes to apply the parable, it turns out that he himself is the creditor to whom Simon and the woman of sinful life were in debt. 'Her sins which are many are forgiwen, for she loved much.' "Loved whom? Christ, of course. The parable evidently has not any meaning, and no application to the matter in hand, unless the love were given at that table, on the one hand, and withheld, upon the other, from the true and proper creditor. Jesus Christ therefore is the Creditor."

There is an admirable chapter on the divine unity, a portion of which we have marked for extraction.

If any man thirst let him come unto me. Whoso drinketh of the water that I shall give him, shall never thirst. Come, ye heavy-laden, I will give you rest. Him that cometh unto me, I will in no wise cast out. These and similar expressions are carefully analyzed, and it is made very evident that they could only have fallen from the lips of one who was conscious that in him was all the fulness of the Godhead bodily.

The bearing of the argument on Infidelity, Arianism and Romanism, is shown very forcibly.

The Bible is in some respects at a disadvantage by its very familiarity. There are many, who, if they could just take up the New Testament as a book never before read, to be read with expectation and curiosity, the mind a *tabula rasa* so far as preconceived judgments of it are concerned, would be impressed by it in a manner that would startle and confound themselves. Hence the usefulness of such a work as we are now noticing. It calls the attention of men to the most familiar passages of God's word, and keeps it until the real meaning is made to appear. The men that heard our Lord speak were astonished at his doctrine and at the authority with which he spake; and so are they who read the word without a veil of prejudice upon the mind.

Men think it necessary to trace the two natures of Christ through different classes of acts and words. Certain acts and expressions reveal his divine nature; in others it is only the man that is disclosed. Without altogether excluding this method of interpretation, it is liable we think to lead us astray. In Christ we have two natures in one person; and there is no contention between the natures; there is nothing in the revelation of the one that in the least interferes with the revelation of the other. Such books as Ecce Homo miss the great truth, that his divine nature is manifested by his human nature. He was not by fits and starts, but perpetually, God manifest in the flesh; and the evidence is to be sought in all that he said, in all that he did. We have found it exceedingly profitable to read the Gospels with this thought in mind; to seek in every thing that is recorded, to discover the divine manifesting itself in the human.

NOT THIS MAN BUT BARABBAS.

The *Indu Prakash* has a very difficult part to play. It stands up to do battle with all who denounce idolatry as sinful; and at the same time wishes to escape the stigma of being an apologist for idolatry. An article in its last number intimates that it has a thousand fold more sympathy with idolatry than it has with Christianity; at the same time seeks to save its credit by distinguishing between idolatry and its excesses and abuses. Our contemporary will not make any such distinction in regard to Christianity; he insists upon judging of the Christian system by the excesses and abuses of some who have called themselves Christians. The conclusion is that there is 'a soul of virtue' in idolatry which all the excesses and abominations of ancient and modern, Asatic, African, and Oceanic idolatry have not been able to destroy, and which claims our reverence and respect; but that there in no such soul of virtue in the religion which is embalmed in the New Testament. There is very little encouragement in arguing with one who takes up such an extraordinary position as this:

"If Christianity is the potent instrument of elevating a nation, we wish to know whether it did elevate and regenerate the subjects of the Roman Empire, when, in its decline and towards its fall, they, enfeebled alike in body and mind, had sunk to the lowest depths of degradation, corruption and degeneracy and when they had already adopted the religion of Christ? Was their regeneration brought about by their religion or by a rougher and more violent agency—the vigorous, enterprising Gothic barbarians from the North? Can it be that Christianity, a religion more of *suffering* than of *doing* virtues, is fitted to humanize hardy barbarians as it did the rude conquerors of the Roman Empire, but not to invigorate a decrepid race with a new life and redeem it from its degradation and abasement?

"We believe that the subjects of King Theodore have been following the same faith as those of Queen Victoria. How is it then that Christianity, instead of elevating and regenerating the Abyssinians, was itself degraded and corrupted by them? Does then the elevation of a nation depend upon other conditions than that of simply possessing a religion however pure and spiritual in its character? We wait to be enlightened on these points by our contemporary."'

Corruptio optimi pessima. Christianity teaches that there is a divine providence; and that its judgments descend most heavily upon the most favored. No nation was ever more punished than the Jews; idolatrous nations were allowed to triumph over them; discipline is an essential means of bringing about the elevation of the race. 'If the salt have lost its savour,' said the divine author of Christianity, 'it is good for nothing but to be cast out and trodden under foot.' Man was scarcely in possession of this gift of heaven, before he began to corrupt and degrade it that he might bring it into comformity with his own evil nature. Christianity showed what it could do in the way of blessing and elevating the nations; as soon as persecution ceased, man proceeded to show what he could do in the way of corrupting and altering Christianity; then came the hordes of Northern Europe, the scourge of God, about the fifth century; then Europe sank lower and lower, reaching her midnight about the year 1000; afterwards we have the reformation of Christianity, and *pari passu* the elevation of the nations. The dark as well as the bright pages of history, show conclusively, to every unprejudiced enquirer, that the world's one hope is in that system which Christ established, that kingdom of heaven which is righteousness, peace and joy in the Holy Ghost, and which is as clearly distinguishable from the corruptions and imitations that assume its name, as the true Gospels are from the spurious.

The *Indu-Prakash* asks us to try and refute the arguments of the *Saturday Review* in favor of White Lies. This we did at the time when the article appeared, not we alone; many other journals pointed out the sophistry of the reasoning.

Mr. PREMCHUND'S FATAL GIFT.

The great topic of the day in Bombay, as this moment, is Mr. Premchund Roychund's gift of five Mazagon shares. For what was it bestowed? for what accepted? What has been done with it? Is any body to blame? If so, who? The discussion of these matters has been flashing light here and there on a

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multitude of things. It is quite possible, however, that we yet lack some information that would materially influence our judgment.

About the 21st of November, 1864, the late Rev. Mr. Fletcher, addressed the following note to the Rev. Mr. Spring:—

"Will you, on my behalf, communicate to the meeting" (of the Bombay Diocesan Committee of the Society for Promoting Christian Knowledge) "that one, who does not wish his left hand to know what his right hand is doing, has presented five shares in the Mazagon Reclamation Company for the purpose of building school houses on the Esplanade for schools conducted by the Chaplain of the Cathedral. The shares are in my name, and the proceeds will be added to the amount already in hand for the same object, to which the S.P.C.K has already so liberally contributed."

In 1867 he, in another note, thus refers to this transaction:

"Five Mazagon shares were presented to me by Premchund Roychund, which I told him I should appropriate towards the erection of a girl's school."

In 1864 shares in the bubble companies then springing into existence, were freely offered to every man of any position in Bombay. Those that had them to bestow did not always wait till they were asked for them; they were given to some who had not asked for them; others were asked if they would accept of them. We know that ministers, even missionaries, were not excepted; some received them; some returned them; some were asked if they would receive them and replied in the negative. We think likely that Mr. Premchund gave Mr. Fletcher, or asked him if he would receive, these shares for himself; and that he replied, Not for himself, but for the Esplanade schools. His note seems to imply this: "He gave me five shares which I told him I should appropriate towards the erection of a girls' school."

There is nothing to show that Mr. Premchund had any particular solicitude about the disposition that might be made of the money. When it was proposed to abandon the project of the girls' school, he was consulted and said that so far as he was concerned the money was at the disposal of the trustees to be expended in any way they thought best. It is on the strength of this, no doubt, that Mr. Spring writes:

"The trustees never assumed any control over the money, beyond authorizing me to pay the Cathedral debts, and this I had no hesitation in doing, as the funds were entirely at my disposal unfettered by any trust or agreement, and without the slightest reference to Miss Prescott, or a school 'in which (to use J. C.'s words) Christians and heathens were to be educated together."

We think that Mr. Spring is entitled to the full benefit of this conviction. Others may not see the matter in the light in which he does. But he was, it appears, fully persuaded in his own mind, that he violated no trust whatever in the disposition made by him of the money. He is moreover, entitled to the full benefit of the fact that he acted with the concurrence and sanction of the Cathedral trustees. No one can say that he was influenced in his disposal of the money by any regard to his own interest; and if this had been kept in mind, many hard things that have been written about him would not have been penned.

It remains, however, that the shares were accepted by Mr. Fletcher, on the sole understanding that the proceeds should be applied towards the erection of a girls' school. The condition was a gratutous one on Mr. Fletcher's part; not required by Mr. Premchund, then or afterwards. Still as the money was accepted with that understanding, it seems to us that the fact that the architect's plan for such a school demanded more money than was available, was not a sufficient reason for throwing up the original scheme, nor did the supposed exigencies of the Cathedral furnish a sufficient reason for the appropriation of a portion of the money to the embellishment of that edifice. We consider that the money was utterly misappropriated; and that the Cathedral trustees are bound to refund it. It appears that the debts on account of the Cathedral expenditure were contracted by the Rev. Mr. Fletcher, before the failure of his health obliged him to leave the country. He relied no doubt upon contributions that were promised, but not forthcoming. It was in him that this zeal for church decoration especially burned; upon others devolved, in the providence of God, the obligation to meet the debts thus incurred.

In our opinion, it was a mistake in Mr. Fletcher to receive and sell these shares. Those that paid Rs. 43,000 for them, found them in the end to be mere waste paper, if not something worse. We would not expect that the blessing of God would go with such money. Christian institutions should be supported by Christian men. Even if it could be clearly shown that the additions to the Cathedral had been made without any misappropriation, they would still stand forth as a monumental reproach to the congregation worshipping within its walls, by the simple fact that they were built with money given by one whose belief is antagonistic to that of Christians. In our opinion it is a strong argument against the Church-state system that it begets such a supineness as to the obligation of worshippers to support their own institutions, as we see exemplified in the matter of the restoration of the Cathedral. We do not believe that the embellishments were urgently needed; we believe that many religious works in the Presidency *are* urgently needed; still the Cathedral congregation go in for such things as the adornment of their building, the erection of a magnificent organ, a costly choir and the like, and it is not becoming in them to shirk the expense. There are a hundred churches in New York, and at least five thousand in the United States, the congregations of which have raised without the least difficutly, for the erection or enlargement of their church-buildings, sums fully equal to what was required for St. Thomas Cathedral. But then they got no aid from the state. If state aid had been available their own sense of obligation would never have been awakened. Throughout the length and breadth of that land, it has been demonstrated that the church of Christ is richer and stronger without state support them she can possibly be with it.

HOMILIES FOR THE TIMES. XXIII.

"If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself." John vii. 17.

The history of the church is contained, germinantly, in the Gospel. It is astonishing how the race was represented in the hearers of Christ, the church in his attendant disciples. As Jesus is the same yesterday, to-day and forever, so man is substantially the same from generation to generation. Men take up in our day what seems an entirely new attitude; but when we look carefully into the Gospels, we find indications of that very position.

It is matter of thankfulness that we have in the Gospel of John, sketches and specimens of the discussions which our Lord had with the controversialists of his day. We learn from these that there is no such thing as neology. The views which in our days profess to be due to a superior insight and unprecedented sagacity, are found to have confronted Jesus when he was on the earth and to have been answered by him. There were many in Jerusalem who laboured to make Christ adopt such an inferior role as is assigned to him by our rationalistic critics. There were Colensos who did their best to make him lay aside the claim of infallibility, and allow himself to be in some things wrong.

'Whether I speak of myself.' This is what some affirm. He spoke of himself; that is, what he said had no higher origin than his own mind. His mind might be in many respects more highly endowed than others; he might have a clearer and juster discernment of things than is at all common; still it was only as that mind taught him, that he spoke. The words of Christ make known the intuitions of Christ. We too have our intuitions. We admire his; we to some extent defer to them; but we are governed by our own. He speaketh of himself; no matter how admirably; he cannot legitimately claim that others should be absolutely controlled by what his heart says to him.

Now Christ distinctly repudiates this doctrine of intuition. As a mere man, felicitously endowed, he cares not to be received; nay, he wars against it, forbids it vehemently. Like the Old Testament he says, Cursed be he that maketh flesh his arm, that putteth confidence in human nature. I can of mine ownself do nothing. The Father that dwelleth in me, he speaketh the words, doeth the works.

If any man will do his will, he shall know of the doctrine. Our intuitionalistic friends may persuade themselves that what they shrink from is the being guided by another's intuitions; but it is not so; what they so shrink from is the being guided by God. Their will is to be guided by their own will; to do what they find in themselves a heart to do. And if any one ask, Why are there so many different religions in the world; so many conceptions of God and of duty and of man's condition and of salvation? What is the *Origine des Cultes?* How is it that men cannot see alike in respect to these greatest of all matters? The answer is, that although all men are fighting against the one thing, they require different weapons. The one thing against which they are fighting is the knowledge of the Master's will; all are intent on banishing this will from the hearing of conscience; but conscience though vitiated by sin, still demands food of some kind and what will suit one man's conscience will not another's. Some set God's will aside by giving their attention to traditions and human additions that neutralize it; some by substituting an entirely different system; thus we have all the varieties of creed that are found beyond the pale of Christendom and that are found within it.

The true religion, the kingdom of God, is entered only by those whose earnest and predominant wish it is that God's will may be done in and by them. There was a man so inconceivably far from the kingdom of heaven that he did not even know that there was a God that heard prayer, and under the pressure of great sorrow all that he could do

was to put a mere speculation into words and throw it up into the air at random, mocking at himself for his credulity as he did so; what he said was to the effect that *if* there was a God that heard prayer and would hear him, and would make known his will, he would count himself happy to do it, whatever it might be, wherever it might lead. No jury of religious men would have called it a prayer. Yet there is no doubt that there was joy in the presence of the angels of God when that miserable utterance found its way there, for they saw in their Lord's face the answer; then did great mountains become plains and then were broad oceans dried up.

Many excellent works on the evidences have been written; skeptics read them and laugh to scorn the arguments. It is simply impossible that these or any conceivable arguments should convince them that God's will is contained in the Bible, until they have some kind of heart to do that will. As a matter of fact, the preparation for conviction is generally made by something that impairs their confidence in their own judgment.

Men accumulate material wealth of various kinds. They get for themselves, laboriously, assiduously, step by step, a position. But neither material wealth nor social credit is so dear to them as their supposed righteousness is. This is like the mansoleums of ancient kings, built in their lifetime, and made grander every year of their reign. But this structure is reared not upon the will of God, but upon what men choose to regard as his will. A will to do the will of God would be fatal to the entire structure. Hence the mighty opposition which the word of God encounters every where. As keenly as the instinct of self-preservation, this instinct of self-righteousuess starts forth to do vehement battle against every opponent. Therefore the messengers of Christ are hated of all men, because they bring to men that will of God against the approaches of which they have been entrenching themselves so formidably, and which if they yielded to it would bring condemnation upon all the ancestry in which they glory as well as upon themselves. The highest proof of man's antagonism to God's will is given when that will is clothed in a form so gracious, amiable, unrepellent as the person of Jesus Christ; when the message is that of the Gospel; the summons that of gentle invitation; the argument that of the cross.

Notes from an Interleaved Bible.

Psalm xxiv. 1. God is sole owner. He may therefore take from you what he will, property, health, friend, liberty, life. When we come to Christ we make over all to God, dispossess ourselves of the spoil, recognize him as alone having authority over all things. The rich man cannot enter the kingdom of heaven; faith restores all to God and holds it only at his disposal. What a treasury of interesting matter for observation is opened up, when a man begins to look at all things as God's. What a sacredness attaches itself to life. But men are without God in the world till they know Christ.

The politicians of this world seem to think that God has vacated his authority and ceded his title to them; that the earth is theirs and the fulness thereof. Even the nations that are most Christian fit out expedition against strange countries without asking his permission or his blessing.

2. Referring to Gen. I, 9. Possession by reason of creation.

3. The hill of the Lord, Mount Zion, the place of the ark. He that was manifest on the mercy seat possesses the earth and the fulness thereof.

The question implies that men have fallen from righteousness and are cut off from God.

4. Blessed are the pure in heart; for they shall see God. But how about others? There is a word for them in the 6th verse. That *seek* thy face. Blessed are they that hunger and thirst for righteousness. A man that truly seeks the Lord seeks the purity that pleases Him. All Scripture is solved in Christ.

Unto vanity. Unto idols of any kind. Unto any thing less than the favor of God.—Nor sworn deceitfully. Avouches himself a disciple of Christ yet disregards his words. What frightful perjury in the marriage relation; the vow to love and cherish, to love and obey, broken every day as though God had no memory. If our fellowship here is not with the truth, we in vain entertain the hope of fellowship with God. How utterly are they in the dark who divorce morality or religion and pretend to rely on either the former or the latter. What a mockery for men to call themselves Christians and yet make light of obligations, engagements, debts. He that walks by faith is by necessity faithful in the strictest sense. [Should this meet the eye of any one that is in debt, let him remember that word of Christ Matt. x. 23,24 which teaches that access to God in prayer is not to be had if we disregard the claims of our brother; they must be met at the cost of whatever inconvenience, if we would have real communion with God. The debts we forget God remembers against us.]

6. Generation. Perhaps we may learn from this how to understand the word in Matt. xxiv,34. O Jacob. God is identified with his people. In Eastern countries the father is sometimes named from his child. Here the heavenly Father from his earthly child. Why persecutest thou me, said Jesus to Saul.

7. Compare Malachi, 'the Lord whom ye seek shall suddenly come to his temple.' But not into the holy places made with hands, hath he entered. As the high priests prefigured him, so the temple adumbrated the true and everlasting house of God, the New Jerusalem. He became man that he might enter in for his people and open up for them an abundant entrance. These verses 7-10 may be regarded as a prophecy of the Messiah. They are to be taken in connection with the question is v. 3. Who shall ascend &c. To this question the first answer 4-6 relates to the characteristics of the saved. But how are they saved? Do they enter in by virtue of their righteousness? No. They need a Leader and Commander, a vicarious sacrifice, a Good Shepherd. Emmanuel, who could say 'I am the Way' and 'he that hath seen me hath seen the Father.'

THE GEO-SELENIC SYSTEM.

(Communicated).

In the great field of science there are many out of the way nooks and corners almost necessarily left but partially examined. The eager searchers for new truths press forward, always in the periphery of the domain of knowledge, leaving here and there, something behind them for the humbler gleaners.

The writer of this paper is not an Astronomer. He is indeed very imperfectly acquainted with that grand science. But having had his attention drawn to the consideration of the relation of the earth and the moon by the controversy which was lately carried on in the pages of this paper, and believing that his guesses may contain some germs of truth, or help to the discovery of truth, he courts discussion and criticism by making his thoughts public.

That the earth has two motions, one of revolution and the other of rotation, and that the moon has three, two of revolution, one round the earth and the other round the sun—and one of rotation, are doctrines which have been taught so long and so unhesitatingly, from the highest authority down to the most unpretending school book, that we are apt to regard them as physical facts which, whether capable of explanation or not, or whether consistent with other facts or not, we must quietly acquiesce in. Yet whether facts or not they do not come to us as facts but as theories to account for certain phenomena which are more or less apparent to all. And therefore if other theories are propounded which explain the phenomena equally well, or better, they can reasonably claim equal acceptance with, or preference over the others.

It is taken for granted in the received theory that for all practical purposes the centre of the earth is the centre of the lunar revolution. Yet a very little thought will enable any one to see that if the moon has any pretension to mass this is not the case. The moon does not revolve round the earth, but both the earth and the moon revolve round the common centre of gravity of the two bodies, which for convenience sake may be called the Geo-Selenic centre. It is true indeed that this centre is very much nearer the centre of the earth than that of the moon; but this does not interfere in the least with the inter-relation of the Geo-Selenic system. If the moon moves round the common centre in one month the earth *must revolve* round it too, and in the same periodic time.

We see then that the earth instead of having two motions, has three, its two reputed motions and another round the Geo-Selenic centre. Important results follow from this.

1. The distance of the earth from the sun must undergo a small but constant change attaining a maximum in one fortnight and then gradually diminishing to a minimum in the next.

2. The rate of motion of the earth in its orbit round the sun must be appreciably greater than has been supposed, as it is not direct but consists of ellipses like the orbit of the moon, the ellipses of course being very much smaller than those of which the latter consists.

3. If the real motion of the earth in its revolution round the sun be supposed to be constant, its apparent motion must be subject to a monthly acceleration and retardation.

4. As the revolution of the earth round the Geo-Selenic centre would of itself produce one day and one night in a month, (as in the case of the moon) the length of the day does not depend entirely upon the rotation of the earth, but partly also upon the effect produced by the revolution of the earth round the Geo-Selenic centre. In applying the correction consequent upon this motion it will be found that the time of rotation of the earth is not twenty four hours, but about twenty-four hours and fifty-three minutes, the return of any point upon the earth's surface to the meridian in twenty-four hours, being caused by the motion of the earth in its Geo-Selenic orbit.

The true theory in regard to the motions of the moon has been sufficiently illustrated in process of the discussion which lately took place in these pages. It will, however, bear repetition and is necessary to complete the view of the system which it is the object of this paper to present.

It is a fact apparent to every one that the moon always presents to us but one hemisphere. The generally received explanation of this is that the moon rotates upon its axis in exactly the same time as it revolves round the earth. Lardner says (Hand-book of Astronomy page 189), "In order that a globe which revolves in a circle around a centre should turn continually the same hemisphere toward that centre, it is necessary that it should make one revolution upon its axis in the time which it takes so to revolve." He illustrates the proposition by the case of a globe carried round a centre by the hand. Now there is a fallacy in this proposition, a fallacy involved in, and most likely suggested by, the mode of illustration. In the illustration an independent and self-acting agent, having no connection of any kind with the centre, is made to represent the moon. In order that the moon should fulfil these conditions it would be necessary, (1) that it should have no connection with the Geo-Selenic system, (2) that the motion produced by the combined effect of the tangential and atttractive forces should be accomplished either by an inherent power in the satellite, or by the direct and continued action of Divine power; neither of which suppositions obtains any countenance from the analogy of nature.

Any satisfactory explanation of the phenomenon in question must recognize the fact that the moon is inseparably connected with the Geo-Selenic centre by the force of gravity, and moves upon that centre. If this be borne in mind it is easy to understand how the moon presents and must present, invariably the same hemisphere to the earth. It moves not upon its own axis, but upon the axis of the system, just the same as if the plane of its orbit passing through the centre of that axis were solid and not imaginary, and the moon fixed immovably in the circumference.

A simple illustration will make this plain. Take a circular piece of card board. Draw a small circle at the circumference, and another at or near the centre. Turn the card board upon its centre. The circle at the circumference will represent all the phenomena presented by the moon, while rotating not upon its own but upon the central axis. The moon then has only two motions, one round the earth and the other round the sun.

As the moon moves in its orbit at the rate of about two hundred and thirty miles per hour it is easy to understand that the projectile force at its surface must be very considerable. If it had a motion of rotation the result would not be so marked as, in consequence of every part to the surface of the Satellite being exposed to it in succession, the effect would be symmetrical. As the moon has no motion of rotation the effect of the projectile force must be confined to and concentrated at one part only of its surface. And we would conclude from this that not only would any fluids if existing upon its surface flow off to the side more remote from the earth, but that even the more solid particles of which it is composed should take a permanent set (as in the case of the equatorial regions of the earth) giving to the moon the form of an immence cone or mountain whereof the apex is turned towards the earth.—

Correspondence.

TEETOTALISM.

To the Editor of the "Bombay Guardian."

SIR,—The letter on the above subject by your Correspondent "Comprehension" in the last number of the *Guardian* is remarkable for its Comprehensiveness! Why, Sir, unless you are careful and at once set out in the wake of "Comprehension"——your "narrow exclusiveness" assuming a breadth, something akin to that of your correspondent's, the *Guardian* must ere long cease to exert its wonted influence!

Comprehension quotes freely but onesidedly from the "Word of God" in support of his remarks. As he has given the one side perhaps I may be allowed to give the other? "Woe unto him that giveth his neighbour drink" &c. Heb. 2. 15.

"Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." Prov. 20. 1.

"Woe unto them.....that continue until night, till wine inflame them." Isa. 5. 11.

"But they also have end through Wine." Isa. 28. 7.

"Weep and howl all ye drinkers of Wine." Joel. 1. 5.

I might add many more example of divine testimonies against the "common" use of Wine and strong drink, but the above will serve our present purpose. Observe, however, that I have introduced nothing about drunkards,—the foregoing passages, referring mainly, to the indiscriminate use of Wine.

The Bible assures us that the gate of heaven is barred for ever against the drunkard. This needs no comment. That Wine is a good gift of God to man is true; but like every other good gift which God has given as, Wine has its proper place and proper use and when it is taken from its proper place and improperly used it ceases to be a blessing and becomes a curse.

Opium, Indian hemp and strychnine are all good gifts of God in the hands of the physician, and Wine used as these usually are "will do good like a medicine."

Paul was both sensible and religious and yet he says, "It is good neither to eat flesh, nor to drink Wine, nor anything whereby thy brother stumbleth or is offended or is made weak"—nay more, he adds "all things are lawful unto me but all things are not expedient! All things are lawful for me but I will not be brought under the power of any."

Paul was willing to deny himself if by so doing he might help another. How different is the large heartedness of the noble Apostle to the liberal sentiments of 'comprehension'!

Your correspondent touches on the practical aspect of the question and it is well that plain men in these days know a little about physiology and chemistry; otherwise we might be misled when he says that "Teetotalism does violence to our highest instincts."

May I ask him to explain how it does this? Far from doing violence to our highest instincts, Teetotalism is in keeping with the view of some of the leading chemists and physiologists of the present day.

The food of man should exert no influence on the healthy frame by which its normal functions may be excited or retarded. From this point of view then the use of Wine as an article of diet for daily use is superfluous to man, for even though it be not always injurious to health, yet it is constantly followed by the expenditure of power. Alcoholic drinks promote the change of matter in the body which ceases to be productive because it is not employed in overcoming outward difficulties (*i. e.*) in working.

Spirits, by their action on the nervous system, enable the working man to make up the deficiency of power at the expense of his body, to consume to day that quantity which ought naturally to have been reserved till a day later. He draws as it were upon his body and being unable (so long as he uses strong drink) to make it up, he must ere long suffer the consequence, a shattered constitution. 'Comprehension' would reform all the drunkards and have the "moderate drinkers" to hold on their way. It is the old story, but does he know how little it takes to make a moderate drinker a confirmed drunkard? Perhaps a little meditation on I Cor. X. 12 would do your correspondent good.

ALPHA.

Epitome of News.

MONDAY, APRIL 13, 1868.

—*The Bombay Saturday Reviw* takes this from a letter of Earl Russell: "When our troops landed in Abyssinia, it was found that the mountain paths were so obstructed by rocks, and were so narrow, that the horses, mules, and animals of inferior dignity could not pass along them. Engineers and pioneers were sent forward, and smooth wide roads were made, along which all the animals can pass. We Liberals are these engineers and pioneers. And as the horses and mules and animals of inferior dignity when they reached the green pastures and clear streams were heard to neigh and bray with delight, so the party for whom we have smoothed the rocks, and opened the road to the pastures and the streams, were heard to huzza, to cheer and to yell at the Bristol banquet. There is one difference, Sir Robert Napier has, in handsome terms, thanked the engineers for opening the roads for his beasts of burthen; whereas those for whom we cleared away the obstacles find a pleasure in heaping abuse and foul language upon Mr. Gladstone and Mr. Bright, and the rest of the Liberals who have been the pioneers of Reform.

—*Dnyanodaya*: Tract and Book Society's report: "We have again to express our sorrow at seeing so few names of our Native Christian brethren on the list of contributions. This year the Society had less than 50 Rs. from this portion of the Christain public in Western India. We hope they will be more liberal in future.

"Under the head of circulation, extracts from letters received from several Missionaries and Army Scripture Readers are given, which show that the Society's publications are doing a great amount of good, exciting in some a spirit of inquiry, encouraging others to renounce error, bringing back the straying and the back-slider, leading all—both Natives and Europeans—to the Lamb of God that taketh away the sin of the world. Such a Society, therefore, has a strong claim on the sympathy and liberality of all Christians."

—*Madras Times*: "The latest twaddle by the poet Laureate appears in *Good Words* for March:

1865-1866.

I stood on a tower in the wet.
And New Year and Old Year met.
And winds were roaring and blowing;
And I said, "O years, that meet in tears,
Have ye aught that is worth the knowing?
Science enough and exploring,
Wanderers coming and going,
Matter enough for deploring,
But aught that is worth the knowing?"
Seas at my feet were flowing,
Waves on the shingle pouring.
Old Year roaring and blowing.
And New Year blowing and roaring.

ALFRED TENNYSON.

It is to be feared the poet Lureate had not a macintosh on as the rain seems to have penetrated into his brain and made it soppy. Fifty guineas probably was the honorarium paid by Messrs. Strahan & Co., for this choice rubbish."

—H. E. The Commander-in-Chief arrived at Peshawur, April 1st.

—In the last few days of March Cotton went up another penny in Liverpool.

—*Bombay Gazette*: An unpleasant accident happened to the S.S. *Ferooz*, in which Lady Lawrence and the Rev. Dr. Norman McLeod, were proceeding homeward. It seems that the *Ferooz* had got on a sand bank in the Red Sea, and that Lady Lawrence and the Rev. McLeod had proceeded with a special steamer to Suez, where they were met by the Superintendent of the Railway and sent on with a special train to Cario, where Her Ladyship had a palace placed at her command. The *Ferooz* had been twenty-four hours aground, but was got off without much damage, and reached Suez on Thursday, the 26th ultimo."

—*Times*: "It would be difficult to say what fancies may have haunted the minds of the Emperor Napoleon III. and of Charles, Prince of Canino, when young Lucien, the second son of the latter, then twenty-five years old, was ordained priest in 1853. From that date to the present year, care seemed to have been taken to keep the future candidate for Papal honours in the background. The young Abbe Bonaparte grew up in the shade of the Vatican, in no apparent hurry for preferment—a solitary spirit, self-conscious and brooding, biding his time. Men stopped to gaze after him as he went past; they marked the marble brow, the firm mouth, the Bonaparte cast of features all over; a few muttered after him, "*Ce gaillard-là ira loin*!" The prophecy would turn out true even had the Prince no other prospects beyond those which to-morrow's promotion immediately opens before him.

Pius IX. is 76 years old; he has attained the 22nd year of his Pontificate, and he cannot, consequently, according to old Catholic traditions, sit in St. Peter's chair for more than three other years. What the upshot of the impending Conclave may be it would be rash to foretell; but, by a practise which more than three centuries have hardened into rule, the next Pontiff ought to be an Italian, and, if possible, a Roman Prelate. We shall not presume to say that it was with a view of favouring the prospects of this youngest of the Cardinals that the Pope was so anxious to dissociate him from all Transalpine connexions, and re-naturalize him in the city where hereditary rights insure him princely rank. What is very evident is that if the Emperor Napoleon wished for the utmost advancement of his ecclesiastical cousin, and if the Holy Father was bent on gratifying the Imperial wish to the best of his abilities they could not have acted otherwise than they have done. From the time of Lucien's ordination fifteen years ago, to the ceremony which is to bear the date of to-morrow, it would almost seem as if these two potentates, between whom there have been and are so many conflicting views and interests, had only played into each other's hands when the purposes of this princely Prelate were to be served. The Abbe Bonaparte was, in all probability, a Cardinal *in petto* as soon as he was a priest. From that time, perhaps, the chances of his one day securing the votes of two-thirds of his colleagues in the Conclave were dimly calculated."

—Darkness rather than light! Mr. Taylor's blunder about the refusal of Dr. Milne's bequest by the Ayrshire people, was immediately exposed; yet the *Mitrodaya*, of the following Sunday, treats it all as gospel and rates the Ayrshire people for their Christian bigotry and absurdity.

TUESDAY,—APRIL, 14.

—The English Mail of the 20th arrived yesterday, the 24th day. The P. and O. Steamers are slower than they were 8 or 10 years ago. *Overland Mail*: The Irish debate terminated in the withdrawal of Mr. Maguire's resolution. Mr. Gladstone, in his speech, pronounced in favour of the total disestablishment of the Irish Church. It is understood that a resolution to this effect is to be immediately submitted to the House of Commons.

The Irish Reform Bill has been introduced. The borough franchise is lowered to 4: and a few small boroughs are to be disfranchished and the seats given to the counties.

Sir Stafford Northcote has stated that it is his intention to call the attention of the House of Commons to the present state of the Govenment of India.

Sir John Trollope, Sir Brook Bridges, Sir John Walsh, Sir W. Stirling Maxwell, and the Rev. Chichester O'Neill are to be raised to the peerage. Mr. Jackson, the Liberal member for Coventry, has been unseated for bribery.

Mr. E. A. Leatham, has been elected M. P. for Huddersfield.

Miss Carpenter has been received by the Queen at Windsor. The Queen has inspected the troops at Aldershot.

Miles Weatherill, has been tried for the Todmorden murders and sentenced to death.

Two more men have been sentenced to death at

Manchester for being concerned in the murder of Sergeant Brett.

A semi-official pamphlet has been issued in Paris which contains an elaborate vindication of the Imperial dynasty and policy.

The Legislative Body is dicussing the bill relating to the right of meeting.

The Civil Marriages Bill is under discussion in the Upper House of the Austrian Reichsrath. Much interest is felt in the result.

President Johnson has appeared by counsel before the Senate, and has been ordered to file an answer to the articles of impeachment before March 23.

Among the deaths reported during the week are those of Major C. W. S. Young, Madras Staff Corps, Lord Carington, General Mildmay Fane, Major-General George King, the Dowager Lady Tichborne, Rev. Dr. R. Lee, Rev. Henry Christmas.

—In the house of Commons, "Mr. J. ABEL SMITH moved the second reading of his Sale of Liquors on Sunday Bill. The bill limits the sale of liquors on Sunday to the hours between one o'clock and half-past two, and between eight and ten o'clock in the evening, and prohibits entirely the consumption of liquors on the premises, with this exception, that in London a lodger or any person taking a bonâ fide meal in a public house may have liquor supplied with it. Mr. Smith said he proposed the bill as a social and economical improvement, entirely apart from religious objects, and he justified it on four grounds—that drunkenness increases in proportion to the facilities for getting drunk, that similar restrictive legislation had been successful in checking drunkenness, that the majority of the working classes was in favour of restriction, and that it was unjust to permit public houses to be open on Sunday, when all other shops were closed. In illustration of these points he quoted some remarkable statistics, contrasting the drunkenness of Liverpool, where there is practically almost free trade in liquors, with the figures in fourteen other large towns, which gave some startling results."

—Mr. Goldwin Smith, in a letter to the *Manchester Examiner*, makes a trenchant attack on Mr. Disraeli as a politician. He says:—.

Our sympathy is demanded for a triumph of self-raised merit. A triumph of self-raised merit is of all things the most honourable and the most salutary to a nation. Once in my life I have felt the sensation of loyalty. It was when I stood in the presence of Abraham Lincoln. But the illustrious working man ef Illinois had risen to the height on which he stood by treading stainlessly the steep path of honour. Mr. Disraeli has risen by a far different road. His triumph is a triumph over public morality, and over the self-respect of the nation. For nearly forty years Mr. Disraeli has been in Parliament. During the whole of that time his name has never been connected with any generous sentiment, much less with anything practically conducive to the public good. Romilly and Macintosh rose to eminence by reforming the criminal law; Huskisson and Horner, by improving our fiscal system; Brougham, by promoting parliamentary reform, law reform, popular education; Cobden and Bright, by carrying free trade; Peel, by vast administrative services and by beneficent legislation in many departments; Gladstone, by services of the same kind, and by raising, through his fiscal and industrial legislation, the condition and the hopes of the labouring class. Disraeli has risen by personal invective, by conspiracy, by using the arsenic which kills noble reputations. When men in a different social sphere try to rise by the same means they meet at the hands of society a very different reward.

The Rev. Wm. Humphrey, incumbent of St. Mary Magdalene's, Dundee, and chaplain to Bishop Forbes, of Brechin, has been received into the Roman Catholic Church.

On the occasion of the dinner given by Mr. Cyrus Field at the Westminster Palace Hotel, a telegraphic communication between San Francisco and London was effected in the space of one hundred and twenty seconds.

The telegraphing of the debate on the *Alabama* question to New York cost 3,750*l*.

Twenty-five new railways are being laid within eighty miles around New York city.

Mr. Jefferson Davis has been nominated for the presidency of the Texas Pacific Railway.

The Chamber of the Duchy of Meiningen has adopted a measure conferring political and civil rights upon Jews.

In Chili, there have been found new guano deposits of large extent and superior quality, only one mile from the sea.

Both houses of the Kansas Legislature have now ladies as their enrolling clerks, and they have just passed a law permitting all "persons," without distinction of colour or sex, to practise law in all the courts.

—The *Englishman*:—A further sum of Rs. 1,00,000 has been advanced by Government to the East India Irrigation and Canal Company for expenditure on the works of the Company in Orissa.

—A correspondent of the same: "It was, I believe, about the beginning of last year that your Serampore contemporary expressed an opinion that, sooner or later, a line of railway, straight as the crow flies, connecting Calcutta with Bombay would become a matter of imperial necessity.

I would advocate that the line in question should pass through the prosperous and important towns of Midnapore, Sumbulpore, Raepore, and Kamptee, on to Nagpore, there forming a junction with the Great Indian Peninsula Railway to Bombay, and any one taking the trouble of referring to the map of India, will feel satisfied that, in point of time, distance, and money, the proposed lines, as connecting the Western presidency with the metropolis, is replete with all the advantages that could be wished for; whilst the engineering difficulties will be found less than the average of those encountered and overcome by the existing railways."

This would diminish the distance from 1,500 to 1,200 miles.

—*Church Missionary Intelligencer*: "The little town of Oshielle, about nine miles from Abbeokuta, unlike that populous city, has not ejected its Missionaries. At the date of the last despatches the native pastor, the Rev. W. Moore, had been unmolested. Mr. Moore writes: *Nov.* 7—I have had the pleasurable task of receiving by baptism into the visible church of Christ this day six adults, five men and one woman, who were recommended to me by Mr. Wood: he was preparing them for the rite before the persecution broke out, and as he was obliged to go away, they begged him not to leave them unbaptized: they cared not for the persecution: having made up their minds to become Christ's, they would not look back. I arranged with them yesterday that they should come here to be baptized on Sunday next, the 10th instant. Unexpectedly I saw them this morning, and they stated the reason for coming before the time appointed, viz. that shortly after I had left them yesterday they had learned by reports that the people had arranged to have an Oro meeting within a few days, to bring all the native converts in Abbeokuta to punishment, and to break down all the houses in Wasami, the abode of the Christians, near the Missionary premises at Ake and elsewhere. Fearing lest the said meeting would take place before the Sunday appointed, they came to me to ask if I would please to have them baptized at once to-day that they may be strengthened, and being openly and by profession Christians, may be in a state of readiness to suffer with His people. There being nothing to prevent it I at once complied with their wish. May the good Lord, who has called them enable them to be faithful unto death that they may receive the crown of life! I may joyfully add, that though the church houses in Abbeokuta have been greatly injured, yet the church of Christ there is kept safe in His almightly hands. Though the bush burned with fire yet the bush was not consumed.

WEDNESDAY,—APRIL, 15.

—H. E. the Governor has gone to Mahableshwar.

—*China Mail*, March 25: "The news from Hiogo is to the 11th instant, conveyed thence to Nagasaki per H. M. S. *Manilla*. We regret to have to record another catastrophe, which added to those from which the English and Americans have already suffered, (we allude to the sudden death of Consul Myburgh and the up-setting of the boat which cost the lives of Admiral Bell, his flag Lieutenant and ten seamen,) will cause the opening of Osaka to be remembered as a national calamity by three, at any rate, of the Treaty Powers. This time, it is our French allies who are the sufferers, and instead of nature and the elements being the assailants, savage and brutal murderers have struck the blow. Several versions of the unfortunate affair are in circulation to-day, but all agree in the main point that a French officer and ten seamen have met their deaths by treachery on the part of some Japanese soldiers, said to belong to Prince Toza's retinues and that the attack made on them was made designedly and without the slightest provocation. Rumour says that as reprisal, some forty of Toza's men have been seized by the French authorities, who have given notice that if within fourteen days the actual criminals are not forthcoming the whole of the prisoners shall be hanged at the yard arms of the French men-of-war."

—Mr. Bright in the Irish Debate: The Home Secretary last night said that this proposal to disestablish the Church in Ireland was in some sort a revolution. Well, there are big revolutions and little ones; this at any rate I am satisfied will be a revolution, when it is made, which will be not only bloodless, but full of blessings to the Irish people. I have not said a word, I never said a word in this house, and I believe never out of it, depreciating the character of the clergymen of the Established Church in Ireland. I think no religious ministers were ever placed in a more unfortunate position: and I have no doubt that when this transaction is completed many of them will breathe more freely. I believe, that they will then be more potent in their ministrations, and that their influence, which must be or ought to be considerable, will be more extensive than it has been, and more beneficial in the districts in which they live. This being so great a question as the Home Secretary described it to be, it can only be settled by mutual and reasonable concession. Having secured the main principle—that State Church supremacy is abolished in Ireland and that the Irish Church are henceforth to be free Churches upon the voluntary principle—then I would be willing, and I would recommend every person in the country whom my voice can reach to make any reasonable concession that can be suggested."

—A correspondent of the *Times of India* says that one reason why the proposal to amalgamate the Cathedral School with the Presbyterian High School was abandoned, was that Mr. Fletcher refused to make over the sum which he held for the girls' school.

—*Times of India*: "That portion of South Africa adjoining Cape Colony known as the Basuto land is about to be added to the dominions of Her Majesty Queen Victoria. The annexation was determined on by the British Government after frequent requests had been made to it to adopt the sovereignty of the territory by Moshesh, the redoubted chief of the Basuto tribe, between whom and the people of the Orange Free State, sanguinary and exhausting feuds have so long been carried on."

—*Prabhakar*: "A prostitute in keeping, the possession of a wady or landed property, a storied house, and a fine turn-out, are the essential concomitants of a native gentleman, and without which he would hardly be considered as such by his own society in the fullest sense of the term. Such a debauchee is highly respected by friends and castemen, and becomes entitled to a high seat in a company. But if, on the contrary, one is found associating with a native Christian or going to a European Missionary, he is laughed at, scoffed at, and pointed out with a finger of scorn, and sometime made a butt of clumsy ridicule. He is often branded as a heretic and called by the nickname, *Batya*, an apostate. Now we take this case to the bar of public opinion and ask, whether a whoremonger who goes hunting about all night, or an earnest seeker of religious truth, is an apostate, and deserves being treated wrongfully."

—*Friend of India*: "It would be premature to judge of the working of the weekly mail. But it is not too early to condemn the new system of "timing" the vessels like a railway train. The minimum contract speed on this side of Suez is 9½ knots an hour, and on the other side, 10 knots. The steamers are expected to arrive at, and depart from, the various ports at fixed hours. This would be an admirable arrangement if the minimum speed were 11 and 12 knots, as it ought to be, instead of 9½ and 10. As it is, the best and the worst steamers are put on the same uniform level of slowness, for the former cannot take advantage of their better powers. All crawl along at a snail's pace in fair weather, so that when storms or contrary winds occur, they have no margin of speed saved, to compensate for unavoidable or accidental delay. The new system is thus much worse than the old, and the unfortunate thing is that the country is committed to it for twelve years. Under the old contract at least a third of the steamers made runs considerably within the fixed time; under the new, all the vessels are delayed in order to spend the full time on the passage."

—A correspondent of the *Hindu Reformer* says: That the "sermon" at the *Prarthana Somaj* meet-

ing last Sunday, was on the fallaciousness and incredibility of the Bible prophecies. There were no Christians present; but a member of the Somaj who had formerly had much intercourse with missionaries, found fault with the discourse: "Mr.——said that the subject to his knowledge, was of too deep and serious a nature and import to be taken up by any body and every body as a theme to prattle about; that the merest attempt at approaching it demanded an amount of erudition and research, and an acquaintance with Ancient history, too extensive to be within the reach and grasp of persons of the preacher's calibre; that many abler, maturer, and more learned heads had made the subject their life-study without being enabled to come to any decisive result; and lastly that he himself had given the best years of his life to it, and made it the subject of serious thought, striving to the best of his powers and opportunities which latter were not "few and far between" or of mean consideration, —to elucidate and master it; but to his mortification had not even yet come to possess any very specific or decisive knowledge of it. He could not even yet tell what to think, or say about it."

THURSDAY,—April 16.

—Mr. Connon avows himself the author of the letters signed "J. C." He says to-day: "Let the school money misapplied for the purposes of the Cathedral be first restored. I shall then be happy to meet any one to discuss how the whole fund ought to be disposed of, as originally designed and agreed on, and how the land already given away by Sir Bartle Frere's Government to give permanence to Miss Prescott's school may be utilised as it ought to be in terms of the grant.'

—One of the Cathedral Congregation says: "The only expense incurred since Mr. Fletcher's departure has been for the roof of the apse, the outlay for which was not sanctioned until the money to meet it was collected by subscription. Every rupee of the money which "J. C." considers to have been misapplied was expended in clearing off debts incuared by Mr. Fletcher (in some if not in all cases incurred without the knowledge or consent of the other trustees) for the payment of which he seems to have trusted to Providence."

—*Times of India*; Kurrachee, April 15th: Captain J. W. Young, C. B., Superintendent of the Bombay Marine, died at Munora this morning. The funeral takes place this evening.

—Captain Whish, Superintendent of Paunchgunny, wrote on 25th March to the first Assistant Collector of Sattara, reporting "that about a quarter of an hour before sunrise on the morning of the 23rd inst., a loud report like the discharge of a cannon was heard over this station, and according to the statements of several natives, it appears to have been caused by a 'falling star' or areolite, which burst in its descent." This was forwarded to the Collector of Settara with the remark that, "This is no doubt the same phenomenon that the Khandalla Piet Mahalkaree has reported."

—Hurbhujan Ramdeen has been found guilty of culpable homicide, and sentenced to transportation for life. This is the man who killed a Paradeshi in the compound of the Jamsetjee Hospital. The deceased had accused him of theft

FRIDAY,—April 17.

—Devjee Dhurmajee, a tindal has been found guilty of having caused the death of a lascar, and sentenced to ten years transportation.

—The *Poona Observer*: By instructions received from the Commander-in-Chief in India, H. M.'s 46th Regiment and 91st Highlanders are placed in reserve for the Abyssinian Expeditionary Field Force.

—The following Paris Letter (March 20) in the *Times of India*, shows us where France is in 1868: "The Prince Imperial's twelfth birth-day has not been celebrated (contrary to the expectations cherished by a few Paris editors) with a press amnesty. The accommodation at St. Pelagie is insufficient for the writers sentenced to undergo terms of imprisonment there, varying from one to four months. This is the cause of a respite being granted to some journalists, who, when vacancies take place, are to constitute themselves prisoners.

The health of the prince is not robust; and change of air and a bracing climate being recommended, His Imperial Highness is to pass the summer at Arenenberg in Switzerland. The Empress is to accompany her son to his future Swiss residence, where she will remain for a few weeks. The *vingt Mars* chestnut tree has not yet budded: but the Emperor's *brochure* burst into full publicity on the anniversary of the landing of Napoleon from Elba in the Province. It is entitled: *Les titres de la dynastie Napoleonienne*, and has for epigraph *Vox populi vox Dei*. This publication is a collection of some proclamations and speeches of the first Napoleon and of the present Emperor, who thinks well also to recapitulate the constitution of 1852. The *Acte additionnel*—that great retractation of the political errors of the first Napoleon—is forgotten. Nothing is said, moreover, of the warm adhesion of Prince Louis Napoleon to the Republic in February 1848. The pamphlet in question does not hold out any hope of more extended liberties. The author says that "His Imperial Majesty has accomplished his promise to crown the edifice, in the decree of 24th November 1860 and the letters of January 1867;" *ergo* France has nothing more to demand of him. One of the most important concessions made in 1860, the right to discuss the address, was withdrawn on January 19th; and the promises made on that memorable day have brought forth the "press commandments" and the bill for the regulation of public meetings now before the Chamber. Of the nature of this bill I shall endeavour to give you a clear idea.

"Public reunions can be held without previous authorisation under the conditions prescribed by the following articles. But public meetings having for object the discussion of political and religious questions form an exception." In other words, Frenchmen have a night at public meetings to discuss scientific and philosophical matters, on condition that they do not speak of the Deity, of the soul, of the nature of matter and of spirit; of the origin of evil, of the fall, of Mariolatry, of the diversity of the human race, of the life present or that which is to come, all of which are "religfous matters." Frenchmen are free to discuss at public meetings their industrial, commercial, and agricultural interests, on condition that they enunciate no theories on the nature of property, free trade, protection, taxation, the relations of capital and labor, or any question relating to political, or social economy, They are authorised to chat in great assemblies about painting, music, literature, "Shakespeare, and the musical glasses;" but they must say nothing about the influence of Governments on peoples; make no allusion to the condition of the female sex, the organisation of the family, etc. They may give themselves up to literary and artistic criticism, provided they avoid history, which also comes under the head of political and religious matters. French citizens, however, are able, with the authorisation of the Prefect of Police, the departmental Prefect, the *sous* Prefect, or the mayor, to discuss prohibited subjects under the *surveillance* of the Commissary of Police, the *Juge de Paix*, or the brigadier of *gendarmerie*. But the law lays down that they must not have the heavens for their sounding board; for all assemblies are to be in "a closed and covered place." No room in French civilisation for a peripatetic school of philosophy! The banks of the Seine have nothing in common with Cape Sumnium, or the shores of Tiberias. The Emperor gives his unruly children a drum to play with, on the condition that they make no noise."

—*Sindian*: "A slight little figure verging on four score years, travelling eight hours in a train the previous evening, and driving out the following morning a distance, to and from Muggur Peer, of some 15 or 16 miles over rough, hilly ground, and afterwards driving through the station and visiting the Library, the Museum, the Church, the Frere Hall, and examining everything attentively; then—retiring to rest a while? not a bit of it—then receiving a few visitors, and attending to the inspection of a vast variety of photographic views—then driving out to the Government Garden, and thence again to, and from, Clifton, some 6 or 7 miles more, and after all this locomotion and fatigue, keeping up till 10 at night—is, we should say, a fair and practical illustration of the energy and endurance of an English woman. And this is what we have had in the person of Lady Franklin during her day's stay in Kurrachee, in the solitary company of her own niece, Miss Cracroft, unobtruded upon by any local "notability."

—Deaths last week, 317. By small-pox 62.

—A rather strange bigamy case was decided yesterday in the High Court. A European woman, married to a bad character, left him, and not hearing from him, married again under an assumed name. The court seemed to blame nobody but the loafer.

TELEGRAPHIC NEWS.

London, *March 27th*.—"The House of Commons yesterday voted the abolition of flogging in the Army by a majority of 152 votes, against 127 votes, notwithstanding the opposition of Sir John Pakington.

A letter of Mr. Disraeli has been published declaring that a crisis is imminent in England, "since a strong party exists, whose avowed purpose it is to destroy the sacred union between the Church and State."

Miscellany.

—From a paper on 'Misread Passages of Scripture in the *Pulpit Analyst*, by Rev. J. Baldwin Brown: "One can understand the argument of those who support a State establishment of religion and the whole apparatus by which men seek to win for it the supremacy to which it rightfully aspires. They say, "It is of God, it is the heavenly truth, it is worthy of all that men can give to it and of all the power which man can bring to bear on the accomplishment of its work: the State does itself honour, and gives itself stability by supporting it: monarchs are never so royal as in lending to it their influence; all the world's riches are never so precious as when they are poured into its treasuries, and are employed in the promotion of its ends."

"And this is no more than the simple truth. The kingdom is worthy to receive the tribute of all the monarchs, the nobles, the wise ones, the rich ones of the world: the more it has of the good-will and help of every man, from the king to the beggar, the better for the kingdom, the better for mankind. All that we say is, Let it win them. Let it win in its own way, by putting forth its own power, the nursing care of the noble, the rich, and the wise. Leave it to employ its own spiritual force to do this and all at which it aims. Lend your heart to it, your hand, your tongue, your pen, your purse, and everything else which it can command, and use to win its way to human hearts. But if you bring your human authority to bear, to win from your subjects and dependants an outward homage, if you endow it with dead gifts administered by the scribes and lawyears of this world, if you lend worldly pomp and power to those who claim to be its ministers, you oppress and stifle it, and destroy its power of progress in the world. It wants free air, the free air of willing obedience, loyalty, and love. Rob it of that, it dies. It is not of this world. Every gift that is wrung for it from an unwilling hand beggars it. Its riches are the gifts of free will. Mere gold, with no spirit of loving loyalty in the giver, is worse than dross to it; it caukers and eats into its life. The power which has troops of soldiers and legal tribunals behind it blights it by its very breath. All that it asks is freedom; power to do what Christ did, in the way in which He did it; power to bear witness to the truth, and waken the long silent echoes of truth in human hearts. We have cut off its heavenly connection, and rooted it in the powers and policies of this world; and now we wonder that it languishes, and that one half the people in a Christian kingdom believe nothing of its truth and care nothing for its King."

THE DIVINE UNITY.

Socinians are accustomed to claim the name *Unitarian*, as if they alone were the friends of the Divine Unity, at least. It has long appeared to my mind that, taking the Unity of God, not in any loose, general sense of unity, but as the doctrine is taught throughout the sacred writings, it forms the very source whence the strongest perlaps of all proofs arise of the true and proper Divinity of the Lord Jesus Christ. For when the Scripture teaches that there is one only God, the meaning will be found to be not anything of this kind, that there is one Being immeasurably greater, wiser, better than all others, *but* that there is one Being, besides whom there is in a sense none else at all, —of such a sole, unapproached excellency, lory in all things—in being and all perfection—that if you would bring any creature into comparison with him, it is a matter of indifference whether it be an Archangel or a worm—He stands quite alone, in respect of the one and the other alike. Thus, as to *being*, "God said unto Moses, I AM THAT I AM; thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exod. iii. 14.) *I am*? But others also are—are they not? Yes (to use the words of an illustrious writer of the last century), "other things also are, and have been, and shall be.

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But because what they have been, might have been otherwise; and what they are, might as possibly not have been at all; and what they shall be, may be very different from what now is; therefore of their changeable and dependent essence, which to-day may be one thing, and to-morrow another thing, and the next day possibly nothing at all; of such a changeable and dependent essence, compared with the invariable existence of God, it scarce deserves to be affirmed that it *is*." But the self-existent God, "the King eternal, immortal"—immortal by an independent, necessary, unchanged existence,—influenced by no power,—impaired by no time,—affected, varied, by no accident, no event whatsoever, is thus fitly described as the I AM. "I am," says He, "and there is none besides me." "All nations before Him are as nothing." "I AM hath sent me unto you."

And so, as to perfections, works, glory, worship, we find in Scripture the following momentous words: "There is none good *but one*, that is God"—"Thou *only* art holy"—"The *only* wise God"—"The blessed and *only* Potentate"—"Who *only* hath immortality"—"Who *only* doeth wondrous things"—"Thou, even thou *only*, knowest the hearts of the children of men"—"I am the LORD that maketh all things, that stretcheth forth the heavens *alone*, that spreadeth abroad the earth by myself"—"I kill and I make alive"—"I, even I am Jehovah, and besides me there is no Saviour"—"There is one Lawgiver who is able to save and to destroy"—"Him with whom we have to do"—"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee"—"The LORD, whose name is Jealous, is a jealous God"—"I am Jehovah; that is my name: and my glory will I not give to another"—"Of him, and through him, and to him, are all things; to whom be glory for ever. Amen." Such is the Unity of God, as taught in the Scriptures—not the greatest, wisest, best of Beings merely, but the one only being, in a sense, at all—much as other lights, however useful in the dark, are extinguished in the blazing sun—"I AM,"—a Being, I repeat, of such sole, unapproached excellency, glory, in all things, that if you would bring any creature into comparison with him, it is of no consequence whether it be an Archangel or a worm.

Well; but there walked once on this earth a man, bone of our bone, and flesh of our flesh, of whom it is written, "To me to live is Christ"—"Whether we live, we live unto the Lord, and whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord's"—"That they who live should not henceforth live unto themselves, but unto him who died for them, and rose again;" not to speak of words like those, "Before Abraham was, I am"—"I am Alpha and Omega, the first and the last"—"I am the resurrection and the life"—"All things were created by him, and for him"—"All the churches shall know that I am he which searcheth the reins and hearts"—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing"—"To him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever and ever." If the unity of God were nothing more than some immeasurable superiority over all other Beings, then, for aught I know, such things *might* be spoken of one who after all was not Jehovah, but only some creature near him in the scale of Being? But, near to *Him* in the scale of Being! The thing is an impossibility And the instant it has been seen as such, and cast out as a blasphemy—the instant the unity of Jehovah has been grasped as importing such an aloneness of unapproached being, majesty, glory, as has been described—the immediate and unavoidable conclusion is that Jesus Christ, by himself and his apostles, claims to be Jehovah; and that as such we must receive him, reverently and joyfully bidding him welcome as one with the Father in the incomprehensible Unity of the Godhead; or *else* (forbid the thought, Lord!) must reject and disown him as the chief adversary of the Divine Unity and Glory that has ever appeared on the earth.

I cannot but think that all the passages usually cited under the different heads of the *direct* proof of the divinity of Christ, come to acquire a force altogether overwhelming, so soon as the divine Unity has been realized as of that peculiar character which I have attempted to express. Keeping *that* Unity full in view, we bid the Socinian welcome to choose for himself over the entire field of the divine names, perfections, works, worship—whatsoever in Scripture may be considered most peculiar to, and characteristic of, the eternal God. And when he shall have made his choice, we undertake to show him that which he has chosen ascribed to the Lord Jesus in the Scriptures. He fixes, we shall say, among the divine perfections, on omnipotence. We point him to Philip iii. 21, "The Lord Jesus Christ who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is *able even to subdue all things unto himself*." He fixes on omniscience. We remind him of Rev. ii. 23, "all the churches shall know that I am he which searcheth the reins and hearts." He fixes on eternity and immutability. We point him to Heb. i. 10—12, and Rev. xxii. 13, "Unto the Son he saith, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands, they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail"—"I am Alpha and Omega, the beginning and the end, the first and the last," He fixes on omnipresence We remind him of those words of Jesus, among many others Matt. xviii. 20, "Where two or three are gathered together in my name, there I am in the midst of them." Or, he makes his choice among the most peculiar and characteristic works of God, as creation, "All things where made by him; and without him was not anything made that was made," John i. 3: preservation of all things, "Upholding all things by the words of his power," Heb. i. 3: raising the dead, "I will raise him up at the last day," John vi. 40, 44, 54: forgiveness of sins, "As Christ forgave you, so also do ye," Col. iii. 13: saving the soul, "Jesus who delivered us from the wrath to come;" "He shall save his people from their sins," 1 Thess. i. 10; Matt. i. 21: judging the world, "We must all appear before the judgment seat of Christ; that every one may receive the things," &c. Or, he prefers to choose among the names and titles of Deity,—as, for example, God, "In the beginning was the Word, and the Word was with God, and the Word was God," John i. 1: the true God, "We are in him that is true even in his Son Jesus Christ. This is the true God, and eternal life," 1 John v. 20: I AM, "Before Abraham was, I am," John viii. 58: Jehovah, "Holy, holy, holy is Jehovah of hosts," Isa. vi. 3, compared with John xii. 41, "These things said Esaias, when he saw his (Christ's) glory, and spake of him:" the mighty God, "Unto us a child is born; and his name shall be called the mighty God," Isaiah ix. 6: The Alpha and Omega, the first and the last," "I am Alpha and Omega, the first and the last, Rev. i. 11. Or, in fine, he makes his choice from the field of divine worship—prayer, "Lord Jesus, receive my spirit!" "The grace of our Lord Jesus Christ be with you all," Acts vii. 59; Rev. xxii. 21: adoration, thanksgiving, praise, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour, and glory, and blessing." Rev. v. 12.—(*The Divine Glory of Christ.* Rev. Chs. J. Brown, D. D.

PASSENGERS ARRIVED.

Per P. and O. Steamer *Delhi*, April 13th:—

From Southampton.—Mr. Beart, Mr. D. Phillips, Mr. R. Shaw, Mr. F. Farrer, Mr. J. Marsh, Mr. W. Thackeray, Mr. J. Duce, Mr. T. Wright, Mr. J. Reid, Mr. J. Fleming, Ensign Ridgway, Mr. and Mrs. Keene and child, Mrs. Edwards, Mrs. Baker and child, Miss Mary Ann Tiller, and Miss Oswald.

From Gibraltar.—Major and Mrs. D. Almeida.

From Marseilles.—Mr. Wallers, Mr. Alilers, Mr. Geddes, Mr. Beazley, Miss Bridges, Miss Moore.

From Suez.—Mr. Vazadar, Mr. J. Heade, Mr. and Mrs. Colclough, Miss Burke, and Mr. Abdoolah.

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